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THE ADAPTATION OF THE NEW OCCIDENTAL
RELIGIOUS
EDUCATION TO CHINA'S NEEDS.

by

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I

INTRODUCTION

How to Introduce the New Occidental Religious Education in
Such a Way as to Meet China's Needs.

How can the new occidental religious education be fitted into China's needs? What does "education" seem generally to mean to mankind as a whole from the most primitive savages to the highest religious philosophers? Isn't it trying to seek the highest, best, happiest and the most efficient goal for right living?

Therefore the goal of education is, in reality, more or less the same for all human beings. The actual conflicts of educational ideas are due to different conceptions as to standards and modes of culture, attention to various phases of culture, and different ways of seeking the one goal. Complications due to such differences may easily be solved in at least three ways.

1. It is important to discover as many as possible of the standards and ways which have promoted the highest, best, and universal goal for right living, whether from Christian or from Chinese educational sources. Both sources should be utilized in the religious education of the learners, both young and old.

2. It is essential to eliminate, or to reinterpret, or to evaluate, all kinds of misunderstandings, of worthless

and inconsistent haughtiness, and of unwholesome nationalism or racial aggressive actions: such as have occurred in the past and present, but should not be permitted in the future.

3. The most important thing of all is having a hearty devotion, with an intelligent, unbiased mind and a genius for synthetic universal truths. Not only should Chinese and Christian teachings be carefully and thoroughly understood ~~for~~ so far as they are actually practiced in daily life, but such teachings should also be introduced if practicable, to every individual of mankind, in the whole world. Since Christianity has claimed to be the world religion, the Christian religious education is under obligation to promote its teachings towards the goal of universal benefit.

Granting that most of the complications in educational ideas may be solved through such ways as have been mentioned above, what then would we find to be the essence of the Chinese moral teachings and of the sayings of Jesus?

Some well-known sayings in the Chinese Classics may be translated as follows:

"Under heaven there is only one family!"
 "Inside the four seas all are brethren".
 "Love others like yourself!"
 "Do not let conscience go against heaven!"
 "Do not let conscience go against earth!"
 "Do not let conscience go against your
 own heart!"

These are really popular Chinese moral golden rules.

Now see what are Jesus' sayings:

"Love your neighbor as yourself!"
 "Love your enemies!"
 "Thou shalt love the Lord, thy God, with
 all thy heart!"

In short, the weakness in the Chinese teachings is due to oneness; more emphasis upon attitudes towards the practical life and appreciation of its material protection, and less taking care of the spiritual life. Although the Chinese sayings in all the authentic literature, which is very little known in other languages besides her own, are abundant in dealing with the practical life and for right living, and democratic and sincere for promoting universal truth and goodness; yet they are incapable of saving the race from sufferings through various attacks and misunderstandings.

In reality, the teachings of Jesus are very close to the Chinese teachings. Unfortunately, due to human limitations, land-hunger, and various theories of imperialism, both Christianity and the nature of the Chinese teachings have suffered from misunderstanding. The essence of Christian teaching is in the phrase: "Fatherhood of God and brotherhood of men!" Christianity lays much more emphasis on the spiritual life than do the Chinese teachings. The Fatherhood of God gives a vividness of human dignity and the personal Christ grants the highest value to strengthen and comfort most persons in their distresses, especially in their spiritual depravities.

China, indeed, needs Christian religious education; because Chinese teachings and Jesus' sayings come from concurrent universal laws of truth and goodness, and both have promoted the essence of right living for humanity of the entire world toward progressive happiness. In reality, the two lines of teaching are neither foreign nor contradictory to each other.

No doubt, they both have come from the same origin. One has gone toward the West and the other to the East. Now it is the time for them to meet each other and reunite their great work and demonstrate the great unity towards which all progress must in the nature of the case lead.

Both Chinese teachings and Christianity have a synthetic power for finding the universal values in truth and goodness, and are rather complementary or supplementary to each other in progressive and creative strength to teach mankind the road to real happiness, and to the true unity of life in a progressive Nature. Neither Chinese teachings nor those of Christianity can alone suffice to complete the work for all humanity. Only as they grow together into one synthetic whole can the greatest happiness upon this globe be most surely promoted.

In short, a sympathetic co-operation is essential among all the educators. The Christian religious educators and the educators of the Chinese secular schools should deliberately work together. Moreover, religious educators have to be watchful and able to utilize all sorts of life-activities which exist in the Chinese society to promote right and proper Christian living.

II

A BRIEF SURVEY OF THE DEVELOPMENT OF THE PRESENT CHINESE EDUCATIONAL SYSTEM

I. Formation of the Educational Institutions.

The Kuo-tze-chien or Institute for National Sons (國子監), which was in existence before the Hsia Dynasty (2205-1766 BC); though it has passed through countless changes, has since prior to the end of the 19th century become limited in function to the care of the historical records of the nation. Originally it was the place where the educated men gathered to study; and women got their high training at the imperial ancestral hall. The government had gradually come to neglect all real interest in the education of her children except to give the routine competitive imperial examinations. An extremely rigid literary style was demanded, and discussions were exclusively based on old classical materials. Hence, the real educational interests of the masses were left entirely in the hands of patriarchal clans in so far as the higher education of their own children was concerned; and in the hands of district organizations to provide through charity for the education of the less fortunate children. Thus parents, without question, bore the chief responsibility for the education of their children. The teacher, in turn, became the promoter and transmitter of education to his pupil; he was directly responsible, therefore, for the education of his learner. Since the success or failure of the pupil was tested by his success or failure at the imperial

examination, the subjects for education had to be more or less restricted to those classical materials which were the foundation on which the examinations were built, and literary style was held to be more important than freedom of creative thought or new interpretations of the essential meanings of the classical text.

On account of outside pressure and influence upon China and her people, rapid changes have taken place in the Chinese educational system since the end of the 19th century. At present, each of her provinces maintains at least one university or college with a limited research department and one secondary school for women. In each large metropolitan area (pi) a high school with senior and junior departments must at least be maintained, and in each small metropolitan area (fu) there must be a junior high school. In a town or small city there must be a grade school either large or small (six or four grades) according to the size of the town.

Soochow is counted as one of the most advanced cities in China. It has in all more than forty schools. The enrollment of each school varies from about two thousand to less than fifty students. Nevertheless, about half of the boys of school age and more than two-thirds of the girls of school age have never been to school in this city. This shows that even in so advanced a city as this there is need for much more educational work; then how much greater is the need in other places in China where educational work is less advanced! These are rich fields for Christian education to help in putting them on an adequate educational footing and provide proper education for

right living.

The entire educational system and its method of organization are wholly in an experimental stage at present. Though most of the leaders at the head of the board or of the individual institutions, whether native or occidental, may be either earnest or equipped with a high education, or even both, yet the philosophy of each may be different from that of the others, and may not tally with experience; for actual skill in running a new institution under difficult and special conditions cannot be learned from either books or in laboratories. However capable or sincere the Chinese educators may be, many of them have not had enough thorough and consecutive practical experience to be able to run schools as effectively as some of their occidental brothers can. This is because most schools in China were founded less than twenty years ago. In spite of various recent hindrances, however, thousands of schools are now in active operation throughout China. This is a remarkable achievement of the Chinese educational movement for so short a period of time. It is one of the most rapid educational revolutions to be found anywhere in the world. If this educational revolution were to be properly guided, China might easily become a Christian nation.

II. The General Meaning and Purposes of Chinese Traditional Education.

The traditional ideal for education is well expressed in the "Three Character Classic":

"Man's original nature is virtuous, but plastic. If he does not devote himself to education, his original goodness is easily transformed into unworthiness. If man does not study and work for other's benefit, he is a parasite and worse than an insect or animal; because the bee gives honey and the dog watches day and night for the safety of his master's home. Man should study and work hard throughout his life. When death comes to him, he has not yet completed all his education!"

Some popular proverbs contain the following expressions:

"A good child will not become a soldier; good iron is not used to make nails"

"A man should rather be insulted than insult others"

"Man's real worth is imponderable and ~~that~~ can not be changed by any visible matter or ponderable values"

"All visible wealth and worldly glory are vain and momentary: and are far inferior to the real value and worth of a personal life" (That is to say, personal existence is more than physical existence in human life.)

"Avoidance of armament is true bravery or courage"

The increase of suffering during the past eighty years, due to the rapid alienation of coast land, the reduction in national wealth, power and rights, and above all the deterioration in the physical and mental health of human beings on account of the poison from the use of opium has led many Chinese gradually to think that the old ethical teachings either are too weak or are entirely unfit to enable China to withstand the aggression

of powerful nations. But, of course, this suffering is absolutely due to the working of the principle that "might is right" which resulted in the encroachments on China's territory and a robbing of her people. Such acts are neither Christian nor in harmony with standards held by most Chinese minds, altho this is unfortunately not known.

Within the last two decades the educational system throughout China has been specially reorganized, with a view to reinterpreting the meaning and purpose of education and to making it effective for the masses of the people. There are many earnest men and women who are trying to introduce into China and adapt to Chinese conditions the most useful and progressive ideals and methods from the rest of the world. The school systems in China are mostly organized after ~~the~~ American models, because American missionary schools have sowed the first educational seeds of Chinese school organization and have the greatest influence among the Chinese up to the present.

III

EAGERNESS FOR WESTERN ARTS OF LEARNING: UNIVERSALLY EXPRESSED THROUGHOUT CHINA.

I. How Did the Thirst for Western Civilization Grow in China?

The thirst for western civilization began during the last decade of the 19th century. K'ang Yu-wei, the noted reformer, influenced the Emperor Kuang Hsü in 1898 to work with other active young patriots for a radical reformation in the hope that thus the country might be relieved of pressure from without. Though this movement for reformation was completely crushed by the Empress Dowager, and China and her people through the uprising of the Boxers were further humiliated and punished by the allied powers; yet the desire for a reform in the direction of western civilization became intense. New schools, especially for boys, were established in different parts of China by a few earnest and active educators backed by the support of certain earnest and wealthy citizens. This was mainly in the southern part of China, south of the Yangtze Kiang. The government also made some progress in modifying its educational policies so as better to meet needs of the people.

II. Stages in the Development of the Chinese Educational Systems.

Now let us see what have been the evolutionary steps in the growth of the Chinese educational systems both in the actual lives of the students and in the growing life of society

so far as they have been due to the incoming of western learning.

1. The Incipient Period. This period took the latter half of the 19th century. Western civilization was studied with neither definite aim nor specific vision. There were very few Chinese who went abroad and got to be really educated. Still fewer completed a college education in America or in Europe. Moreover, most of those who either in China or abroad acquired a little occidental knowledge or became trained in a western language, were utterly lacking in their knowledge of Chinese literature and in ~~their~~ literary ability in their native language. Both Dr. Yen Fu and Dr. Ku Hung-ming, who were counted as exceptionally rare returned Chinese students of the early time, were able, before they had become graduates of western colleges, to read Chinese literature and to express themselves in a reputable Chinese literary form. Before the present century neither of these two scholars became known to the public or gained a good position in the service of his own government or of Chinese society. In fact, Dr. Yen was brighter in his class work at his college in England than his well-known Japanese class-mate, Count Ito, who achieved wonderful things in Japan after his return. But Dr. Yen achieved nothing of special importance in Chinese history, though by the end of his life he was well known and was invited to help in organizing educational affairs in the early days of China's new life.

2. The Period of Organizing and Rationalization. This period began from the opening of the present century and is still in progress. It may be divided into three subdivisions.

a. Imitative Education. Roughly we may say that the imitative form prevailed from the beginning of the reform in education to the time of the Great War. The education in this period was bent on introducing every new way or method from anywhere in the entire world, but did so with very little scrutiny. Thousands of students went to occidental countries and tens of thousands to Japan for their education. Fortunately, through the indemnity returned by the U. S. government, China has since 1907 been able to conduct strict examinations, which have resulted in a great increase in the number of students equipped with all-round knowledge. Yet many heterogeneous elements poured back into China; some of these elements proved quite harmful to the actual welfare of both the nation and her people. In 1914 a grave crisis arose. It was fortunate that there was enough moral stamina with which to face this crisis.

b. Emotional Education. Since the welfare of a nation is dependent upon the vitality of the national consciousness of the people, the educational institutions must have their part in it. After 1914 the Chinese Students' League became more or less the leader in an emotional education of the masses. It consisted of an emotional appeal to the masses along nationalistic lines which proved well-nigh irresistible. This resulted in a widespread emphasis on the emotional side of life in the educational system throughout China. Very few of high schools, colleges, and universities were not affected by these emotional attacks. This emotional spirit in Chinese educational circles reached its zenith in 1926 or 1927.

In spite of many short-comings exhibited by this emotional emphasis in education, much more progress in education in western knowledge was made during this period than in any previous period. The period revealed many hidden misunderstandings between other countries and China and brought them into public discussion in the presence of the nations of the world. The people as a whole have learned, understood, and appreciated western civilization far more adequately and properly than during all preceding ages. A number of well-known professors of Columbia University were invited to travel through China and to give speeches to audiences at the great educational centers of the country. They have been wonderfully admired and appreciated in Chinese educational circles. The general vernacular language was invented by Dr. Hu Shih and his followers; and popular education for adult-illiterates was started by Dr. James Yen and has been promoted in many parts of China. Most of these educational leaders have been active ever since.

c. Real or Tentative Rational Education. Since 1927 the Chinese Ministry of Education has worked out a new experiment. In view of the various handicaps already confronted, earnest and capable members of the staff have been devoting their thoughtful attention to a careful analysis of the educational situation, with a view to getting rid as far as possible of all the hidden destructive elements and at the same time encouraging all the existing educational institutions not to antagonize one another, but to cooperate in finding the true educational purpose and goal. They have openly declared "the necessity for educators to have a sacrificial spirit!"⁽¹⁾ A National Educational Conference

(1)- Ed. Rev. V. 22 No. 3, pg. 235.

which was held in Hanking, April 15 to 23, 1930, with delegates from all parts of China showed "the real desire of the people and the cultural union of China" and expressed the earnest hope that a unified, wholesome educational system might be adopted throughout China. This is the day of opportunities for Christian values to be thoroughly worked into Chinese culture and for the Christianization not merely of outward forms, but also of the minds and hearts of the Chinese people. Since 1927 the emphasis has been laid upon encouraging both the general education of the masses and the higher learning along western lines for research purposes. China is now encouraging her educators and trained leaders to go abroad for study far more than in any preceding period.

IV

A BRIEF SURVEY OF THE ACTUAL WORK DONE BY CHRISTIAN EDUCATION
IN CHINA.

I. Catholic Missions.

The earliest Catholic missionaries from Europe reached China in the middle of the seventeenth century. Matteo Ricci was one of the first and became well-known as an astronomer. He worked at the Mongol court. He was much admired by Chinese literary men and won a name in Chinese history and literature. But the later Catholic missionaries, however, worked for the most part among illiterates, very few of whom ever rose much above the social rank of their ancestors. They have, therefore, not attracted many of the more educated classes to join their circle. Though in numbers the Chinese Catholics have become a large body, yet qualitatively they do not show a high average in education. The Catholic orphanages and asylums for the blind and for deaf-mutes have rendered a significant economic and social service. Their schools or colleges, however, are of very recent origin, and their standards are in reality much lower than those of institutions which have been founded by other educational agencies.

II. Protestant Missions.

The London mission was the pioneer in China of all European Protestant mission societies and sent her first missionary to Canton at the beginning of the 19th century, but it made very slow progress at first. After forty years had passed, missionaries had come to China from all the chief nations of Europe, as well as from several mission boards in the United

States. But fully organized schools were not started until within the last quarter of the 19th century, and their educational service was rendered mainly to illiterate circles. The text-books consisted chiefly of extracts from the Bible and were not usually written in the Chinese literary language. For certain areas they were issued in a Romanized representation of the local dialect, invented by missionary individuals in each district. Education through such a medium was far less intelligible than had it been given in the ordinary Chinese literary language, which is universally understood throughout China. Even though this literary language was difficult to master, yet most men counted as illiterates know a few Chinese characters, at least the numerals. But the Chinese Christians were so eager that their boys should be educated as to be willing to get the help of the missionaries, whatever medium of instruction they might use.

The American missions have been the most energetic of all the missions in their educational work. Their schools were the pioneer institutions of modern type in China. St. Johns University, which was founded by Episcopal Mission in the eighties, was long the best, and is still the most outstanding, Christian university south of the Yangtze. Her graduates are scattered throughout China, are engaged in many different occupations and number more than the graduates of any other university in China.

Mc Tyeire School, which was founded by the Southern Methodist Episcopal Mission in the beginning of the nineties was the earliest well-organized school for girls, and is still a fine senior and junior high school. Soochow University also belongs to the Southern Methodist Episcopal Mission. Its beginning can be traced back to the eighties. Though it did not hold a very

significant place in the early time, it has now the best biological department in China.

Since the opening of the present century the Mission Boards of the United States have opened many more schools, colleges, and universities in various parts of China. Most of them arose after the founding in the second decade of the Tsing Hua College, which has been supported by the Boxer indemnity funds returned by the United States. Although many of these colleges and universities have existed less than fifteen years, they have become quite well-known throughout China.

In Kiang-su province most of the better mission schools for boys, from primary grades to senior high school grades, are supporting themselves. Some universities are not only able to pay all the salaries of their Chinese staffs, but also a part of the salaries of their American staffs.

In the 19th century almost all the students in mission schools were supported by the missions, and their parents were either quite illiterate or had also been educated by the missions.

From the beginning of the present century the children of the educated circles began to attend mission schools in increasing numbers. By the middle of the second decade a few of the mission schools in Shanghai became known as schools for wealthy children. Since 1926 the children of many wealthy merchants in Shanghai and of most of the high officials in Nanking have been attending mission high schools or colleges, except when their parents are primarily interested only in the Chinese Classics and the art of literature, in which case they are left in native schools and colleges.

It is clear that at present Christian education attracts Chinese students from all classes. If there could be more institutions whose faculties were able to adapt their policies to meet the present requirements of the local governments, they would be confronted with the greatest of opportunities. This is really a critical time, in which there is urgent need to solve the difficulties and misunderstandings between Christianity and the Chinese highest ideal. True Christian education should not be confined only to Bible reading, but should create an effectively radiating Christian living and an atmosphere of Christlike love. Since throughout the history of China education has never been divided into two branches, secular and religious, it is better that the religious spirit find practiced expression in actual life, identifying itself with every activity in real life, rather than being taught exclusively or dogmatically. To cultivate a unified spirit of true Christian fellowship in working out the largest and broadest cosmic view of life is an objective which all Christian educators ought to bear in mind, if the students of China are to grow in their ability to find life's highest fulfillment.

AN URGENT NEED OF CLARIFICATION BETWEEN THE REAL CHRISTIANITY AND THE MILITARY AGGRESSIONS OF SO-CALLED CHRISTIAN NATIONS

I. Some Aspects of the Major Points of Misunderstanding.

From the Opium Wars to the occupation of Kiaochow and Manchuria, what has been inhumanely done to China and the Chinese race as a whole by strategical imperialism, may roughly be summed up under three heads, viz., the enforcement of the opium trade, which has devastated China; the establishing of extraterritorial settlements, with the seizing of territory; and the international control of China's tariff interests. In these three ways China's power to control her own welfare and to maintain a healthy growth have continually been jeopardized. Cities after cities, families after families, and persons after persons have been ruined within a single century by the opium conflagration. Though earnest missionaries with anti-opium Chinese have fought against opium for over thirty years and the government of the Republic has always done her share; yet all extraterritorial areas are the seats of power of the agents of all the vices, which are undermining the well-being of Chinese society and are breaking down the national health. Both the government and earnest workers are powerless to bring about a radical reform, because the evil-doers have been incessantly protected through their connection with aggressive diplomats and because any change in their status would involve international complications. Why has China had meaningless civil wars and bandit troubles? Where do they get pistols and armaments?

Unfortunately the Christian missionaries, when they first came to China, sought treaty protection. This has made it very hard for most Chinese thinkers, who have intensely suffered from the imperialism of treaties, to understand Christianity at all, or to distinguish the altruistic purpose and the noblest characteristics of Christian missions. It is impossible even for the keenest minds among the sympathetic Christians of the West to understand and realize how intolerable have been the miseries enforced upon Chinese lives and upon society by these treaties. Only those who themselves have emerged from some similar experience of suffering are able really to feel it. A few American missionaries who have spent periods of life-long service in China are truly sympathetic with the Chinese and can know and realize a little of the intensity of the Chinese miseries.

Therefore real Christian education is urgently needed in China everywhere: (1) to clarify all the misunderstandings; (2) to comfort poor, despondent lives; and (3) to quicken the inner human souls, each of which is more valuable than the whole universe.

II. Some Suggestions for Clarifying Misunderstandings.

1. It is necessary for all of us, who are devoted Christians, so to live and act as to prove that Christianity can influence men and women to live the most unselfish and sacrificial, Christlike lives and to create a church which will be a most altruistic and democratic institution, dominated by the spirit of brotherly love, an institution neither imperialistic nor aggressive, but full of sympathy and passionate love, whose Founder and Head is Jesus Christ.

2. It is necessary for us as Christians to study the various roots of misunderstanding and, as opportunities come to us, to clarify these misunderstandings.

a. Every Christian evangelical enterprise is not a baited hook thrown out by imperialism for the purpose of national aggression, but is a friendly hand extended to reveal
(1)
divine love and the essence of human value. All funds for Christian mission work in China have been contributed by devoted friends in Europe and America. A large percentage of these funds has come from the United States. Christian Americans have given because they love Christ and the souls of men, desire that the Gospel be preached throughout the world, and have no thought of territorial encroachment, material aggression, or any other form of compensation.

b. Funds from the United States have been largely used for educational work, especially for higher education. The United States was the first government to return to China a large part of the Boxer indemnity. This refund was used for educational projects. America has always had the right attitude toward China in conferences of the world powers and has not been guilty of aggressions, either territorial or material. If all nations of the world were to treat China as the United States does, Christianity would not be misunderstood.

3. It is necessary for Chinese Christians not only to achieve in their own lives a synthesis of the Christlike life with all the highest and noblest elements in the character of

the Chinese as well as of all other peoples, but also to interpret to the world what the real nature of Chinese character is.

Prior to contacts with the European races the Chinese had no international, religious, bloody conflict with either Islam or Buddhism. Those who hunger for territorial and material advantage perversely distort various events in China's history to suit the carrying out of their aggressive business and are the enemies of Jesus Christ and Christianity.

4. All Christian workers and religious educators should assume Christlike, impartial attitudes and study world history. They may thus be able to clarify past difficulties and reduce future miseries and better to understand their causes. For example, what is meant by the annexation of India? The annexation of Korea? The partition of Poland? The partition of Africa? Thus may they understand clearly that the Boxer uprising in China and all her other struggles were not really against the spirit of Christianity, but against what masqueraded as Christianity, but was in fact a struggle for existence. We Christians ought to help them to apply the spirit of Christ to the solution of all kinds of hardships and handicaps.

5. We Christians should help the Chinese who are not well acquainted with Christianity to understand that it is unfortunate that the real spirit of Christianity has often throughout Christian history been overshadowed or jeopardized by various sorts of imperialism, attributable to the same weakness of human nature that crucified Jesus Christ.

The foregoing suggestions are a few of those which may

prove useful to western Christians who intend to work in China. The writer realizes that they are not comprehensive; for comprehensiveness is far beyond the limitations of her knowledge. Moreover, though China at present is entirely opened up and offers a grand opportunity to be Christianized, if Christians know how to evangelize and utilize this highest chance, yet, on the other hand, the present situation in China is different from that not only of ten, but even of five years ago. Formerly it was necessary for the missionary to face only one class of people; now he meets all classes. Formerly each person might be familiar only with his closest acquaintances, not even with all in his own circle; now a person may become familiar with what is happening among all classes of people. Such changes in China are due to the fact that most of those who learned from the schools founded or directly taught by the early reformers are now grown up, and some are active workers for young China. Therefore China now requires the most competent workers to promote various new projects smoothly. Otherwise there will be disturbance. It is so, indeed, in all the Christian professions. Christian workers or religious educators who wish to work successfully for Jesus Christ in the new China must have been thoroughly trained both as to knowledge and as to technique and must be able at any time to utilize their training. The most important thing is a personality reflecting Christ's love and compassion.

VI

CHRISTIAN WORK AND CHRISTIANITY DESPERATELY DEMANDED IN CHINA

I. Chinese Need to Have a More Explicit Knowledge of Christian Truth.

Men trained in the arts, such as literature, poetry, philosophy, and science of every form, from the whole world are loved, honored and revered by all the Chinese with neither racial prejudice nor national jealousy. Now China with over four hundred million souls is eager to learn all of the western arts, especially scientific. All intelligent, devoted Christians have clearly recognized that scientific inventions may become a great blessing or a horrible menace to mankind, depending on the uses to which scientific inventions are put. If devoted to the increase of such materials as make for the comfort of nations, individually and collectively, inventions may well be encouraged. But if scientific inventions are not intended to be used for human comfort or enjoyment, they may increase disaster. Though the Chinese are hungry for the western arts, they desire to eliminate unwholesome elements and select all the desirable ones as comprehensively as they are able to. Through Christianity all the western virtues are cultivated so that Christianity is the real element needed in China. But it must be as effectively interpreted as any of the arts in modern learning.

II. A Historical Development in Educational System.

As Dr. Starbuck has shown,⁽¹⁾ during the period of so-

(1)-"Building Character", pp. 46-55.

called "civilization" the attitude of humanity toward children has passed through four stages of evolution, as follows:

1. The instinctive or conventional stage - In this stage children were raised for the pleasure of the adult or were neglected because they had no definitely recognized parentage. If there were too many children, they were often wrongly treated.

2. The adult-centered stage - This stage coincides with the beginnings of organized life. Children were raised entirely for the profit of the adult and from the adult point of view. The moral life was forced upon the child. Two schemes for discipline were used: "repression and didacticism". The child's psychological point of view had not yet been discovered.

3. The child-centered stage - This is the stage of the child who has come into his own. "The schooling of children is coming to be the chief cultural business of humanity!" In this period there have been two predominant attitudes: a sense of freedom on the part of the child and of respect and love on the part of the parents, symbolized in "the Madonna and Child in India and Europe!"

4. The race-centered stage - It is John Fiske who first emphasized "the central place in the evolution of the race of
(1)
helpless childhood and the long period of infancy!"

"Progress involves plasticity!" Childhood with its plasticity, physical, mental, and spiritual, has boundless possibilities. If in this new age we are to succeed in properly

(1) - "Building Character", p. 50.

cultivating the highest capacities of every normal child, we must provide a wholesome environment. Minds of grown persons, like their bodies, are "fixed and fatal!" We are not concerned with evaluating these four views of childhood, only with gaining the right perspective. In this period parental love expands into a "passion for race progress!"

Dr. Starbuck gives the following summary of the three
(1)
aims of moral training: "First, to bring about initiative, free self-expression and creativeness in our children; second, to socialize them; and third, to idealize them, that is, to make them responsive in a spirit of admiration and reverence to the more-than-personal and more-than-factual beauty or truth of reality that constitutes the life and being of the world!" The controlling educational agencies of this period consist of the home, school, and church, which are coming to be more cooperative; and the foundation stone for the development of the educational scheme is the development of the creative capacities of children.

III. How to Cultivate a Child's Religious Appreciation.

"The moral and spiritual qualities of character", according to William C. Bower, "have to do essentially with the appreciations. They are fundamentally a discovery and a creation
(2)
of values!" The twelfth chapter of his book is entirely concerned with appreciation. In progressive schools, under the influence of current trends in psychology, this quality of appreciation is increasingly emphasized by the educationist.

(1)- "Building Character", pp. 51-55.

(2)- "Character Through Creative Experience", by W.C.Bower, pp.119-120

Synthesis is a special necessity for character education both in personal and social living. Ethical appreciation, which is "an active and dynamic, not a passive, aspect of experience", may be achieved through teaching appreciation of art, literature, and music. Character education requires that one "make the utmost use of knowledge, criticism and analysis. It will utilize the scientific technique in the discovery and the utilization of the factors of control. But if education for character is to exhaust the possibilities of human experience and to carry its understanding to a creative level, it will seek to discover values, to release the deeper springs of emotions, to evoke appreciations, and to achieve a synthesis of the integral self. At this level of values, appreciation, and synthesis living has become an art--the loveliest, the most spiritual, and the most satisfying of all fine arts!"⁽¹⁾

Dr. A. E. Haydon points out four concrete steps in religious training:

1. To give the child a feeling of at-homeness in the world, a mystic consciousness of oneness with all the beauties of the natural world and an ability to think forward into the future.

2. To give the child an appreciation of his union with all his fellows who carry on with him the life of the planet. Such a sense of being a citizen of the world and of the ages is a very precious gift both for himself and for the world.

3. "To have the child feel the nobility of being a bearer of the cultural heritage of the long human past", of being

(1)- Bower - op.cit,pg. 208.

an heir of the ages, linking past, present and future.

4. "To give the child the sense of responsibility for the making of the better world of the days to come, for the conquest of the evils of the world that is!"

"These attitudes cannot be given to the children by words alone. They must be caught in the atmosphere of the most admired. When the most intimate group of the child has these ideals always central, they become the natural attitudes of the members of the circle⁽¹⁾" They also connect immediate incidents of present life with the whole past of situations, with the whole present of implications, and the whole of the future. They are not restricted to given materials, but may lead out indefinitely. Therefore the child is in reality largely self-educated within such environment prepared for him by his parents, teachers, associates and pastor at home, in school, on the street and in society as a whole. He picks up whatever he thinks suitable or whatever is agreeable to his convictions, as his life travels day after day on the road of expanding environment. His character is, however, not molded entirely by individuals or society; he exercises his own free-will. Thus both environment and individual temperament are factors in making the child or adolescent that he is.

The Chinese have long recognized these two factors, not in successful laboratory findings, but in a few familiar sayings, the handed down through^{the} ages, such as these:

"It is more important to select good neighbors than the best site for one's house!"

"Each human being is a personality, so must not be treated as an inanimate object!"

One of the most famous stories in Chinese history tells of how

(1) - "Building Character", pp. 331-334.

the mother of Mencius changed her residence three times for the sake of finding the best environment for her son.

Why have not the Chinese worked out progressive training for their sons and daughters? Unfortunately since the 5th century BC, the Chinese people have always been either to some extent the object of foreign exploitation or completely ruled by another race or both; so that they have not been able to work freely and effectively in seeking to realize their own hopes for the discovery of the true way of right living. The clan-system was, no doubt, developed because of the need for self protection.

The beautiful foreignized seaports and concessions now to be found throughout China, where all travelers can see them, are in reality receptacles of vice from all over the world; or manufactories of Chinese treason; or centers for smuggling in armaments, opium, and other goods, which make for the ruin of the vitality, power of the people, and the peace of their nation; from which radiate the forces which are causing China's miseries.

These foreign concessions are the alluring trimmings of China's garments; they are most seductive and demoralizing. They are the devil's plantings, and to uproot them will require not only the cooperation of scientists, educationists, sociologists, and Christian religious educators, but also the highest moral, ethical, and religious revelation from God in Jesus Christ, who quickens the minds of Christians everywhere. Through Him people will learn how to promote their progress, prosperity, and happiness according to natural laws of mutual satisfaction. Men must work by cooperative processes and, if their fruits are to ripen, they must interact on each other harmoniously during their

period of growth. To obey the laws of mutual satisfaction is what gives worth to life.

Dr. Soares in his book "Religious Education" says:
 "The ultimate purpose of all education must be the development of self-reliant individuals, who dare to think for themselves, to examine every cherished conviction, to analyze every morality, and then to act as they feel that their best contribution to the whole life demands"⁽¹⁾

"The ultimate aim of religious education is to help the individual in his continuous reconstruction and readjustments of his own experience increasingly to understand, appreciate and participate in the Christian way of living fruitfully in this world"⁽²⁾

IV. Special Christian Leadership Needed to Promote Christian Activities.

Thus far we have had a glimpse of the complicated situations in which the young Republic has become involved and in which the lives of her sons and daughters are immersed or doomed. What kind of Christian leadership will be able to help them effectively in solving these difficult problems and at the same time in deepening their moral, ethical and religious faith and broadening their views of life? It is not a simple thing, indeed. China needs all kinds of Christian workers of devoted leadership trained in various lines of technique and able both to lead her people to understand Christianity clearly and to live up toward the Christian way of right living.

(1)-"Religious Education", by T.G. Soares, pp. 211-2.
 (2)-"Principles of Religious Education", by A. Stevick, P.R. p. 75.
 Emme, E.E. &

1. The leader must first try his best to live up toward the true standard of the Christian life and then help others to understand that Christian philosophy is the really progressive philosophy for human life and promotes the essential happiness of mankind.

2. He has to help both the young and the old to value the present moment of life and to spend it in the most efficient way. The present is the link that connects the present with the past; the present leads to the future and will be the past of the future. Time, the person, and society are ever moving on for better or for worse. Let us see the effects of different attitudes to changing situations. Either to laud unduly or to idealize or to condemn the past is fatal to actual progress; for the past is gone, and we have no power to alter or nullify its acts. But the present is the fruit of the past; and this we can reconstruct or modify or conserve for fuller values in the future. The future is our crop. Its processes of growth are, at least in part, within our control; we are certainly responsible for cultivation, which is a factor in determining whether the crop will be better or worse. We ought to use those subtle forces which will encourage better and greater fruitage. Our accumulated knowledge of the laws of growth, verified and proved through the constant application of scientific analysis, experimentation, and generalization, teach us how to work, how to use our power and time, better than our predecessors could, for the good of the future world. The present is the only moment available for our work; it is all that we can effectively control. If it is

misused, it is misused forever. The future is our hope. In it alone, when it comes, can we realize our hope.

3. China needs Christian leaders who have not only a passionate devotion to Christian living, but also a far-reaching Christian vision; and each worker should be so trained as to gain a well-developed technique and to possess an abundant and all-round knowledge of, and practice in, actual teaching and the carrying on of all kinds of religious activities.

4. Christian leaders must be broad-mindedly trained in hopes and views, scientific and pragmatic, and be thoroughly equipped with scientific, philosophic, and religious knowledge and able cosmically and rationally to reveal and interpret the true brotherhood of man and fatherhood of God.

5. Leaders or teachers should be able to help learners sympathetically to discover the universal ethical rule for living, whether found in the Chinese classics, in the common laws now in force, in Jesus' sayings, or in the words and deeds of great Christian leaders, and under a careful scientific analysis to eliminate all questionable or unimportant elements. They should then, through cooperative and supplementary bonds, work out this universal ethical rule in actual life situations with a view to strengthening each other in making Christianity continue to be an ever growing organism.

6. China urgently needs keen and capable Christian organizers. They should be able so to organize the various Christian centres and activities as to ensure not only that Christian fellowship be wholesomely developed and Christian living be deepened, but also that favorable opportunity be given for creative experiences, a Christian atmosphere be

consistently cultivated, and Christian attitudes be encouraged. The Christian education for each centre or for each project-activity should be organized according to the need and interest of the individual group. Cooperative living should be maintained and personal responsibility through good will for the good of the group should be emphasized. "No one will claim that any single change can set all things right; yet intelligent, straight-out adherence to Christianity's personality principle as the central and organizing idea of the whole enterprise would work wonders with leadership training." (1)

7. Christian leaders must recognize that the lines of Christian service are unlimited and that they should make possible reaching every human soul and influencing that soul to come and share the life-interests or activities of some existing group. In the promotion of Christian service the important magnetic force of attraction is the truly Christ-like personality of the leader.

(1) "What is Christian Education," by G. A. Coe, p. 235

VII

METHODS OF RELIGIOUS EDUCATION IN CHINA

I. The Spiritual Emphasis.

All kinds of methods for religious education should be used creatively and appropriately to the particular situation and to the race-centred experience of the learner or learners. Personal spiritualization through contact with the earnest, devoted Christian leader or teacher is the most fruitful method for Christianizing the learner. If we study Jesus' sayings, we easily see that He laid emphasis more on the spirit of actions and on attitudes than on outward forms and expressions.

"He that hath done it unto the least of these hath done it unto me."

"He that seeks to save his life shall lose it."

"Not every one that saith unto me, 'Lord, Lord,'... but he that doeth the will of my Father."

Coe asks us to consider the height and depth of meaning of these words. (1)

II Four Basic Characteristics of Success.

Professor George Herbert Palmer showed us in his essay "The Ideal Teacher" four characteristics of success of basic importance, which every teacher must possess: (2) 1. "An aptitude for vicariousness," 2. "an already accumulated wealth", 3. "an ability to invigorate life through knowledge", 4. "a readiness to be forgotten."

"The teacher's task is not primarily the acquisition of knowledge, but the impartation of it." The teacher is

(1) "What is Christian Education," by C. C. Coe, pp. 58-59.

(2) "The Teacher," by G.H. & A.F. Palmer, p.8

"forever taking thoughts out of (his) mind and putting them elsewhere." (1)

Teachers should not only be well qualified technically, but also in their personalities, which should embody the truth that is in harmony with Christian principles. They should ever be seeking to discover new truth so that they may be able to lead each learner into an appreciation of the laws of nature. They should desire to promote to the utmost their own creative capacities for the sake of the highest welfare and happiness of individuals and of society at large.

III. Practical Applications.

1. There are six groups of inescapable laws on which projects depend: (2)

(1) "Natural laws," which represent what can or cannot work out and which determine success or failure, either because of the nature of the materials or the pupil or because the materials or the pupil are placed under certain physical, mental, economic or other conditions.

(2) "Teacher laws," which have to do with whether the teacher has enough insight into present and future conditions and understands well enough the nature of the pupil and of society.

(3) "Economic laws," which apply within a considerable range of the motivation and conduct involved, even in the case of small children, and determine success or failure.

(4) "Common and statute law," which is a compulsory factor in the experience of both young and old and determines important social attitudes.

(5) "Moral law," which implies the good or those values dependent on us and obligation or the pressure of the demands and expectations of others, human or divine.

(6) "Ideals as laws," which are most completely self-imposed and may be regarded as the last step in self-assertion, which may even lead to self-sacrifice.

2. The project principle is not a new idea of education, as both Kilpatrick and Shaver have shown us.^{(1) (2)} It has four criteria of educative experience which are selected and used:⁽³⁾

(1) "Experience is educative in proportion to the degree to which it is entered into purposefully."

(2) "Experience is educative only to the extent to which it is psychologically complete."

(3) "That experience is most educative which is true to life."

(4) "Experience is valuable in proportion as it is social or shared."

A project consists of four steps, according to Kilpatrick, namely, "purposing, planning, executing, and judging."⁽⁴⁾

The important point is for the teacher to know how to use the subject material so as to arouse the pupil's interest in his studies. It is essential for the teacher to discover "likes" and "dislikes" of his learner and constantly to readjust his materials to agree with the learner's mind and temperament.

"...a project is an instance of purposeful activity---it is the pursuit of a purpose."⁽⁵⁾ It may be a

(1) "Foundations of Method," by W.H. Kilpatrick
 (2) "The Project Principle in Religious Education" by W.L. Shaver
 (3) Ibid, pp 4-7
 (4) Ibid, pg 15 (Shaver citing Kilpatrick)
 (5) Kilpatrick, op.cit.pg 347

variation of any one of four types:⁽¹⁾

(1) The "producer's project" is the most common type to which any business belongs.

(2) The "consumer's project" is the project consisting of satisfactions without further production, such as playing firecrackers, seeing movies, etc.

(3) The "problem project" requires the learner's attitude as an essential factor. The important purpose of the problem project is to render the essential service of stimulating the learner to find and give attention to the problem involved. Of course the learner does not always select the right problem. In such a case the problem is an assigned one and remains the teacher's problem; yet each teacher of the work must seek to reduce the difficulties arising from assigning problems and as far as possible get rid of them altogether.

(4) The "drill project" or the "specific learning project", is used to produce any desirable trait, in such activities as the study of music, manual work, or the study of a piece of literature; in which case skills can well be acquired from teachers, advisers, etc. through drills. Learners need encouragement through looking ahead and through stressing the finer and subtler outcomes. Attempts should be made to remove some of the strain which is felt, and subject-matter requirements must be flexible.

There are three specific lines for the teacher of the project principle to follow:

(1) There should be no sudden shift: the ordinary class work has to be altered gradually.

(1) "Foundations of Method" by W. H. Kilpatrick, P. 347f

(2) A free-work period may be used for worth while projects done by the individual or a small group.

(3) Extr a-curricular activities should be encouraged, but not too suddenly nor in such a way as to make them a fad.

In short, "education should seek for that constant and gradual reconstruction of experience that makes personality splits impossible and that leads to a firm, consistent, and dependable unity of the whole self." (1) The "highest end of education as initiation into a creative personal and social experience will come in part through assisting growing persons to see that all experience is bound into a unity through its subtle connections of relationships. It will also come in part through assisting growing persons to discover in these experiences their essential values and to combine them into an emerging set of values, from which, through criticism and re-valuation, a total meaning and worth of life in its relation to the whole of reality may be formed." (2) The value of such experience is increased by increasing the mutual interdependence of the educational system supported by the various forms of pleasure and by actual and possible ways of right Christian living. Thus the child is led from consciousness to self-consciousness, then to self-development, and finally to a self-realization in the experience of God.

3. According to John Dewey, existence can be made to yield its highest possibilities only in so far as the following five requirements are met: (3)

(1) The physical, physiological, psychological, and social conditions under which we experience our enjoyments must be so modified as to become causally effective in promoting

(1) Bower, op.cit. pg 160

(2) Ibid, p.173

(3) "Religion in John Dewey's Philosophy," pp 14-18 (article by E. E. Wieman in The Journal of Religion, Jan. 1931)

other enjoyments.

(2) Those reaches of experience which would otherwise be dreary or trivial or painful must be made to become positively enjoyable.

(3) In order to enrich existence a greater number and wider range of enjoyments must be included.

(4) The expanding range should also include the element of time. The past and future, as well as the present, must make their contribution to the increasing of the value of existence.

(5) Since a given experience is of value not merely because of the present enjoyment we receive from it, but even more because of our appreciation of its place in the sum total of all our experiences, the individual must be so equipped and conditioned as to be able to choose the best methods for determining the causal efficacy of what he does.

4. In conclusion, religious education as a science has only recently become conscious of its complicated responsibilities for human welfare at large. Religious education must become more scientific and more Christian in its attitudes and spirit, suiting its own resources and methods to the needs of each locality and growing more sensitive to the failures and inadequacies of its own program than to those in the traditional programs of the church; thus will it be able to promote the growth of the highest values in personality. The personality of an individual or of a society or of a nation is like a musical instrument with various tones, low and high, which can

produce wonderful and lovely music only when played upon by a trained musician. There are very few natural-born musicians; but most people can become musicians through training and a few can learn to conduct symphonies. Religious education in China requires that the religious educator shall be tactful, dexterous, earnest, and devoted to his work like a good musician, so that in his dealing with individuals he may succeed in bringing out the beautiful music of which they are capable. This means that, by whatever methods may be most fit and most available for use, he will strive for the highest goal of Christian living through cultivating, enriching, and organizing individual lives.

VIII

SOME FAVORABLE METHODS FOR TEACHING CHRISTIANITY.

I. Emphasis on Teaching Christianity as a Part of Practical Education.

"Religion should permeate all of life and not be confined to a single sphere of activity which we call religious,"⁽¹⁾ says Dr. Vieth. Therefore religious education should consider life as a whole; interpret all aspects of experience with a workable philosophy or life-view; help the learner to analyze every problem of his world in a scientific manner and in all his varied activities to include those processes which will foster specific religious insight, feelings, attitudes and subtle ideas conducive to progressive living, with both spiritual and physical happiness. Christianity can only be taught through the reality of its facts and the application of its truths to the actual problems of human welfare. There are two conceptions of salvation, namely, that which seeks the amelioration or betterment of man's condition in the present world, with little or no thought for the existence of death, and that which seeks redemption or deliverance from the present evil world and an entrance into a higher world, either here or hereafter. All education may gradually become religious, when it lifts each experience to the level of ultimate relationship to God. Worship becomes an intelligent, profitable, and progressive understanding of the universe and takes into consideration also human life; it includes fellowship in real life relationships both to fellowman and to God. Christianity may effectively be

(1) "Teaching for Christian Living" by P. H. Vieth, p. 19

taught in connection with any kind of subject, such as literature, science, history, or even mathematics.

Since the beginning of her history China has never separated education in character from intellectual training or religion. Her education has always been for the purpose of cultivating, fostering, enriching, and promoting the efficient attainment of a well-rounded goal of life. The really highest goal of life the Chinese never think that any human being will be able to attain. In truth, Christian education has a really fine opportunity to be explained and taught within the scope of the school subjects in such a way that the learner will be able to get a comprehensive grasp of truth. To carry out religious education by this method certainly calls for more efficiently trained teachers and leaders. But Christian work will surely be far more successful under such a program than it is now.

II Extension Work for Socializing the Community, and Adult or Retarded Education.

Dr. T. G. Soares, in his book "Religious Education", tells us that the learner's actual education may be through one or other ^{of} such occasions as socialized groups, directed experience, organized knowledge or moral crises or, more probably, it may be the outcome of a varying combination of all of them, as was the case with the writer and probably with most of us. Indeed, methods for the education of growing people, if concerned only with trying to cultivate their plastic minds by the use of all sorts of devices in motivation for stimulating or arousing their appreciation for right self-direction, proper

self-choice, and true and active self-development, will prove either impossible or of little use. An influential founder of the Chinese Anti-Footbinding Society has often spoken to the following effect:-

"You can never work successfully unless you yourself do what you hope others will do."

"You cannot influence a child's appreciation, unless you have first influenced the grown people who are his associates to become earnestly possessed by the same appreciation."

"If you do not live up to what you are promoting, you are a hypocrite; and if you ignore the motivation which is essential in securing the real appreciation of others, your work can never be effective or may turn into nothing but confusion."

These seem to the writer to be natural laws for attaining actually workable purposes. Therefore in Christianizing China there is urgent need for methods of extension work among grown people, both men and women. Such work may be carried on through such lines of social service as industrial, vocational, or manual training classes or clubs for both men and women. A study of home economics and the science of health is desperately needed everywhere; unless devoted Christian leaders are thoroughly equipped with such courses, the Christian way of right living cannot be effectively taught throughout China among all classes, literate and illiterate. Of course all kinds of creative ways to teach may be introduced among the various community groups. Provision for training the retarded is urgently needed. The class hours may be arranged in the evening, afternoon, or early morning. For this class of people vocational guidance should

also be made available.

In short, this is simply a suggestion as to the desirable methods for the Christianizing of China. The writer, however, is far from capable of making or attempting to make, a comprehensive list of suggestions in the methodology for Christianizing China; yet she hopes some day some one will be able to prepare such a list for the good of the Chinese people and of China. If some day in the future this is to be done, experts in various lines must work cooperatively. Hence it may be seen that China at present very much needs to have broad-minded, devoted, and well-trained Christian leaders and organizers who, equipped with their special techniques, will in turn be alert to train other leaders and organizers in their respective fields.

IX

CONCLUSION: CHRISTIANIZING CHINA AN INDISPENSABLE FACTOR IN BRINGING ABOUT WORLD PEACE, WORLD PROSPERITY, AND WORLD HAPPINESS.

Religious education is the highest training for the purest happiness and the surest growth in the art of men living together as they should in this world. It seeks to train men in constantly readjusting themselves for their mutual advantage and interest and in interacting with one another cooperatively and harmoniously in order unceasingly to forward world progress. If Jesus Christ, Buddha, and any of the Chinese ethical leaders could meet together in this world, surely they all would be glad to work in hearty cooperation toward the same highest goal of the truth revealed by God, the Most High, and for the sake of reducing conflicts and miseries existing among men. The teachings of Buddha and of the Chinese moralists contain arguments against taking up arms even for defensive purposes. The Chinese classics claim that the highest virtue needs no defense; when virtue is low, the use of force may maintain order or peace; but, in reality, it is oppression. Soldiers or warriors have never won the real respect of Chinese people at large. Nor does the Christianity taught by Jesus allow the taking up of arms to fight.⁽¹⁾ It is very unfortunate that throughout European history Christianity has been greatly jeopardized by a heartless thirst for material gain. Yet the spiritual essence of Christianity has not been entirely obscured by such evils, and it has steadily continued to grow through various readjustments of its doctrines and theories to harmonize

⁽¹⁾ Matt. 26:52, 53.

with a more scientific and progressive spirit and has thus sought to meet the needs of an up-to-date world. Both India and China have severely suffered through the exploitations of worldly, inhuman fiends working through diplomatic channels. Thus the development of the highest ideals found in Chinese and Indian thought has become arrested to the point of inertia; and, through the pressure of economic needs, their expression has in general become somehow more adulterated than has been true in the case of Christianity.

Christianity is, indeed, left with the responsibility of leading, organizing, and unifying the truths of all religions, as a means of increasingly promoting universal peace, continuous prosperity and subtle happiness among the races of the forever growing globe. China with over one-fourth of the population of the world, historically known to be honest, diligent, and docile in nature, has made a life-practice of an inherited and popular proverb which says, "Root out every fault immediately; accept and strengthen every known virtue and practice it promptly, continuously, and heartily." Therefore this is the most essential time for China to be Christianized. If Christianity is the true religion for the world, and possesses an indisputable position of best influence in the whole world, surely it will supply the leadership needed to purify the religious conceptions of all the races and to unify them into an every-growing Christianity. This, indeed, is the testing time for the purest and highest type of Christianity. The highest efficiency will, of course, never lose its greatest opportunity. To Christianize the Chinese is to seize a wonderful opportunity so to mould the convictions of one-fourth of living humanity that they shall ensure the ever growing peace of the whole world. For this reason it is urgently

needed that Christian education in China be as is described by
(1)
Dr. Coe : "the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."

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